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WEEKLY REVIEW.

—Senafe is 63 miles from Zoola and is the first town in Abyssinia proper. The advanced Guard is expected to reach it in the beginning of February, and it is reported that no forward movement from that place will be made till the rainy season is over. The rainy season commences in March. 'Slow and sure' seems to be the motto. The captives, we fancy, would be glad of a little more dash.

—An extract from the *Morning Star*, a Jaffna paper, which will be found in another column, gives an interesting glimpse of the progress that Christianity has made in that part of Ceylon. We hope that the half a lac demanded for the establishment of a Christian college may soon be furnished.

—A contemporary mentions that 'considerable alarm' has been caused at home by an intimation that a colporteur with Amharic Scriptures was to accompany Dr. Krapf to Abyssinia. One would think that Abyssinia were a heathen or a Papal country. There is no statute against the circulation of the Scriptures there. Former supplies from the British and Foreign Bible Society were distributed by Theodorus himself. It is gratifying to learn at this conjuncture that a large edition of the Amharic New Testament has lately been carried through the Press by Dr. Krapf.

—The home papers mention that an Oxford Fellow, recently elected, has committed suicide, and the cause is said to have been overwork. We think it high time that the attention of professional men should be given to the disastrous influences wrought upon the physical and mental systems of young men, by the excessive study to which they are subjected at the Colleges. Mr. Lowe's recent speech at Edinburge pointed out the unprofitable character of much that enters into our boasted *curriculum* of University study. But we believe the *amount* of work given to the brain when it is still immature, is blasting the physical and mental vigor of multitudes. For one that goes through the competitive examinations with a sound intellect, there are two that are intellectually crippled for life.

—It is positively asserted that Garibaldi intended to obey the order of the King of Italy to withdraw his troops from the Papal territory, and had actually despatched a portion of them, when he was attacked by a force composed chiefly of the French, armed with the new and deadly Chassepot rifle. 600 Garibaldians were killed and altogether about 1000 lives were sacrificed on this occasion. It is not for man to divide the responsibility of this between Garibaldi and Napoleon III, the Pope and Victor Emmanuel. God selects his own instruments, and lays them aside when it pleases him; and it is not always easy for them to ascertain when they are laid aside without some such bitter potion as a battle of Mentana. Admirable and marvellous things have been accomplished by the instrumentality of Garibaldi, when the difficulties were far greater and the encouragements far fewer than on this recent occasion; but it is now sufficiently evident that his is not the agency by which the Pope's temporal dominion is to be overthrown, and the keystone provided for the arch of the Italian kingdom. In executing his judgments, God is often pleased to use those whose fitness for the work is not found in the identity of their will with his. The speech with which Garibaldi parted from the Genevan Congress to begin his recent campaign against Rome was little fitted to commend him to the sympathy of Protestant Christians.

Les fusils Chassepots ont fait merveille. The Chassepots have done capitally! This telegram from General De Failly has created no little disgust in France,—and in Italy.

—Out of 539 candidates only 163 have matriculated at the Bombay University this year. Out of 8 that went up from the Money School we are glad to learn that 5 were successful. These are the first matriculated by that Institution, and its conductors will be much encouraged by their success. It is not affiliated with the University. From the General Assembly's Institution, 2 matriculated; Free Gen. Ass. Inst., 6; Poona Mission School, 4: altogether 17 from Mission Institutions, or about a tenth of the whole number.

—Archdeacon Denison lately, spoke of 'that nasty individual' the 'aggrieved parishioner.' There is something no doubt excessively disgusting to these High Church gentlemen, in the idea of any layman having an opinion different from his clergyman. But an 'aggrieved parishioner' has now appeared, demanding more ritual. We suppose a different adjective will now be looked up.

The *Madras Churchman* is of course not pleased with our remarks upon the peculiar character of some of its contents, specially those headed "At home on furlough." 'The ritual is but one element and not the most important one in our Catholic Revival. 'It has a meaning.' 'Our faith is not a new religion, but is 18 centuries old.' The best reply to this is to make an extract from an article in the same number, by the home-on-furlough correspondent.

"There is not a more fearless, outspoken priest anywhere than Mr. Stewart. I have heard him over and over again teach from the pulpit and chancel-steps, that the Church of England is *not a Protestant* church; but, on the contrary, she is a Catholic church. He has also plainly taught over and over again the dogmas of the *Real Presence*, the *Sacrifice of the Altar*, the duty of all to assist at the latter when not intending to communicate, and urged his flock to go and *shew themselves to the priest*.

"I had not been long at home when I read in the *Church Times*, that it had the pleasure of announcing that Mr. Stewart had the previous Sunday adopted the *eucharistic vestments* and *incense*. I thought to myself, perhaps I may never have another chance of being able to say that I have seen the *Holy Sacrifice* offered in the full *beauty of holiness*, if I let this chance slip; so the following morning I repaired to S. Mary Magdalene's."

The passages we have italicized show that, unfortunately, something more than mere ritual is included. The things have a meaning, but is it the meaning of Scripture? The Scripture tells us how to worship God in the beauty of holiness; namely, by remembering that God looks at the heart; and that he is a Spirit, to be worshipped in spirit and in truth; by casting away all thoughts of our own goodness, and looking solely to the merits of Christ; by hungering and thirsting after righteousness; by cherishing feeling of love and kindness to our fellow-Christians; by faith, without which it is impossible to please God. This is a beauty of holiness vastly different from the beauty of *eucharistic vestments* and *incense*. 'Sanctify them through thy truth,' said Christ. His language and the tenor of the entire New Testament compel us to view as marvellously misguided those who imagine that they and their services become holy by a few annas worth of incense or a few shillings worth of gold thread. This religion is pretty old, but not quite eighteen centuries old.

For the sake of parties wishing to attend the Annual examination of the Scottish Orphanage School, this afternoon, we mention that an early train for Mahim (2 P.M.) leaves the Boree Bunder station of the G. I. P. R.

The Rev. Drs Macleod and Watson left on Monday for Beypoor and Madras.

The had the pleasure of attending the Annual Exhibition of the Diocesan Board's School in Mazagon, on Wednesday. Reports by the examiners, the Rev. Mr. Reynell, H. M. Birdwood Esq., and T. B. Kirkham Esq., showed that the scholars had made excellent progress. Addresses were made by the Chairman, the Hon. Mr. Warden, the Hon. Mr. Gibbs, C. E. Chapman Esq., and others. This school is under the charge of the Rev. E. H. DuBois, and in less than a year the number of scholars has rapidly risen till it has reached nearly a hundred.

We have been favored with. "The Oriental Press Almanac for 1868," affording at a glance a great deal of information concerning days, moons, holidays, postages, banks &c. &c. and return thanks for the same.

We have also received Mr. Neuberg's Diary and Almanac for 1868. A husband was accusing his wife the other day, in our hearing, of not keeping any account of his expenditure. He should get her one of these blank diaries. Those who have little acquaintance with money, can note down their duties and their shortcomings. We are much obliged for this nice volume. It has a good word for its author, giving a list of the articles imported by him.

ASIATIC SOCIETY MUMBAI

We have received a copy of the Rules of the Bombay Church Union. We extract the 4th rule:

"Each person proposed as a Member, Associate, or Woman-Associate, must be either a Communicant of the Church of England according to the following Rubric of the Book of Common Prayer:—"And note that every parishioner shall communicate at the least three times in the year, of which Easter to be one;" or a Communicant of a Church in communion with the Church of England."

What churches are in communion with the Church of England?

We understand that the Rev. Dunlop Moore, long connected with the Irish Presbyterian Mission in Guzarat, has accepted an appointment in connection with the British and Foreign Bible Society. The important work of that Society in Austria will be intrusted to him. We hope that in new sphere of labor he may entirely regain his health and may be largely useful.

We append the Circular of the Evangelical Alliance regarding the Week of Prayer. We shall probably mention in our next issue particulars regarding meetings in Bombay:

"Our Gracious God lends an attentive ear to the supplications of His people. The records of individual, family, and Church life abundantly prove that believing prayer is followed by results that call forth gratitude and praise, and encourage renewed requests at the Throne of Grace.

In every Land, and in most of the leading Cities, the Annual Invitation of the Evangelical Alliance to observe the Week of Prayer at the Commencement of the Year has been largely and increasingly responded to. Multitudes have united with one accord to implore, in the name and relying on the merits and mediation of our Divine Lord, that the New Year may be crowned with the goodness of God, and special blessings conferred both upon the Church and the World.

The Evangelical Alliance, by its British and Foreign Organizations, renew their Invitation for the Opening of the year 1868. In doing so, they express their profound conviction that passing events are more than ever furnishing motives for a closer union among all true followers of Christ, and for the offering of faithful, importunate Prayer for things pertaining to the spirituality and spread of the Kingdom of our Lord Jesus Christ.

Fellow-Christians of every Land and Language;—in the prospect of the weighty interests and great responsibilities of the New Year, let us again draw near to the Heavenly Throne, that common centre for Universal Prayer, and prove the Lord of Hosts according to His own Word, wherein it is written:

"See if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 5.—Sermons. Subject: The Person, Work, and Kingdom of our Lord Jesus Christ.

Monday Jan. 6.—Thanksgiving for special and general mercies during the past year, to Nations, Churches, and Families: and Confession of sin.

Tuesday, Jan. 7.—Prayer for Nations: for Kings and all in authority: for the observance of the Lord's Day: for the removal of obstacles in the way of moral and Religious Progress: and for Internal and International Peace.

Wednesday, Jan. 8.—Prayer for Families: for Schools, Colleges, and Universities: and for Sons and Daughters in Foreign Countries.

Thursday, Jan. 9.—Prayer for Christian Ministers, and all engaged in Christ's Service: for God's ancient Israel, and for the coming of our Lord Jesus Christ.

Friday, Jan. 10.—Prayer for the Sick and Afflicted: for Widows and Orphans: and for the Persecuted for Righteousness' sake.

Saturday Jan. 11.—Prayer for the Christian Church for increase of holiness and activity, fidelity, and love: and for grace equal to the duties and dangers of the times.

Sunday Jan. 12.—Sermons. Subject: Christian Charity—1 Cor. xiii.

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ANTICHRIST.

We met with these words the other day in the columns of an esteemed contemporary:

"While failing to see in the Pope, the man of sin, the personal Antichrist that shall come, we do see *an* antichrist who, with a mysterious ingenuity which only Satan could devise, has whispered to the milions of successive generations—Peace, peace where there was no peace, and whose rise and fall seem clearly exhibited in the 17th and 18th chapters of Revelation: and that out of the Papacy, shall be developed the great Antichrist or, more probably, the False Prophet of the times of the end we as fully believe and, that there is much in the present aspect of the profesing Christian Church, to tell that these times are nigh even at the door, we also fully believe."

Many good Christians have the view here expressed, that the Man of Sin is yet to be revealed. We ourselves do not see it.

The expression occurs in the 2nd chapter of II. Thessalonians:

"That day shall not come except there come a falling away first, *(apostasia)*, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Ye know what withholdeth that he might be revealed. For the mystery of iniquity doth already work; only he who now letteth will let until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness."

The apostle tells his hearers that there is to be an apostasy, a falling away from the high standard of Apostolic times, a corruption of religion. Even in Apostolic times there were antichrists; but their influence was checked by the piety that prevailed in the churches, the veneration in which the Scriptures were held, and the personal testimony of the apostles. Christianity should get the victory over the Pagan systems of Greece and Rome; but its very prosperity would be a snare; a general declension would succeed; manifold errors would creep in; the Scriptures should be displaced by writings in which truth and error should be insidiously blended. Then, in such a favoring condition of things, the Man of Sin would be revealed.

But there was a hindrance to be taken away before he could be manifested. "He who now letteth will let until he be taken out of the way." It is difficult to interpret this of any other than the Emperor of Rome. He would be taken out of the way, at first, by the transfer of the seat of Government from Rome to Constantinople, about A. D. 325. Still however, there remained the Emperors of the West; but in 476 they came to an end. Then he that had stood as an impediment in the way of the development of the Man of Sin was removed. The Bishop of Rome had the long sighed for liberty. He makes haste to obtain for himself temporal dominion and to get himself recognized as the infallible head of the universal church.

But the feeling in the mind of many as they read the Apostle's description of the Man of Sin, is that it refers to an individual. They are under the impression that they honor Scripture more by understanding it literally. A man of sin is spoken of, not a succession of sinful men; an individual must therefore be meant. But we honor Scripture not by this or that theory, but by seeking to know what each passage really means. When we let Scripture interpret itself we generally find that our theories of interpretation suffer damage. When our Lord told his disciples to beware of the leaven of the Pharisees, they were disposed to understand him literally; it is because we brought no bread with us, they said. He was very much displeased with them for thus misunderstanding him. He did not look upon it as a compliment that they were disposed to understand him literally rather than figuratively. The prophecies of the Old Testament are, with scarce an exception, figurative. Look at Daniel; the beasts represent what? monarchies, not monarchs.

But we need not go beyond the context for a case in point. 'He who letteth,'—is this an individual? If so, then there was some one living in the days of Paul, who was destined to live until the time for the revealing of another person, a man of sin, who should continue till the coming of Christ, say in the second century. But nobody literalizes after this fashion. He who letteth is the imperial ruler of Rome, understanding the expression as we do the common one 'The king never dies.' It is then most reasonable to understand the man of sin similarly of an undying head, namely of the Pope, living on in the successive wearers of the Papal sceptre *till the Lord shall destroy him with the spirit* of his mouth.

The writer from whom we have quoted, admits that the Papacy is pourtrayed in the 17th and 18th chapters of Revelation. That is, the Woman there seen sitting on a beast is the Romish Church. He does not require us to regard the Woman as representing an individual. No one does. Then surely the analogy of Scripture favors the supposition that the Man of Sin is not an individual but the symbol of a power that stretches over many generations.

Does Revelation teach that after the overthrow of the Woman, otherwise represented as Babylon the Great, there is the rise of another, more portentous power, a Man of Sin, bestriding the earth like a Colossus? We do not at all think so. When the Woman supported by the Beast, is taken out of the way, then the Bride the Lamb's wife becomes manifest in her appropriate beauty; when Babylon the Great is destroyed then the New Jerusalem, the Holy City is visible in her glory. At the beginning of the 19th chapterwe have the hallelujahs of the heavenly hosts, rejoicing at once over the destruction of that power which did corrupt the whole earth, and announcing that the marriage of the Lamb is come.

We may perhaps have some more words on this subject.

THE BATTAS OF SUMATRA.

The Mission of the Rhenish Missionary Society among the Dyaks of Borneo, was broken up by the frightful mutiny of 1859, in which four missionaries with their wives lost their lives. Some of our readers may remember the interest awakened here by the intelligence, and the collections made in behalf of the sufferers. There were two survivors of the missionary band. They stood

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ast at Banjermassing, until the Society had decided where they should begin a new Mission. It was finally determined to send the Gospel which the Dyaks had rejected to the Battas of Sumatra. Though apparently connected with the Malays, in origin, the Battas are not Mahomedans. Surrounded for centuries by fanatical Mahomedans, they have steadily resisted all their attempts to convert them. Thirty years ago their country (in the Northern half of Sumatra) was desolated and depopulated by Mahomedan bands. They were offered the alternative of the Koran or the sword, and they chose the latter. They clung to their ancestral faith. In this faith of theirs there are some things well worth noticing. They believe in three gods. "The first of these is the righteous god, who loves righteous men; the second pities men, seeing their feebleness and unhappiness; the third is very changeable; he is now a Mahomedan and now Batta." (We quote from a paper by the Rev. A. Schreiber, in the *Missionary News*.) They have no idols, no temples and even no priests.

These heathen, for such no doubt we must call them, have observed the testimony of nature to the holiness of God; they have observed the testimony of nature to the mercy of God, as shown in his providential care of the unworthy; and they have observed the long-suffering of God, as shown in his tolerence, during this season of probation, of the most contrary systems of religion. But how reconcile these attributes? A holy God, a hater of sin, supposing him Sole Governor of the universe, would speedily destroy a race of sinners. A merciful God would do good to them but would not chastise them. Then why are the Mahomedans sometimes allowed to carry fire and sword among the Battas, and are at other times themselves subjected to foreign rule? These attributes and proclivities are hostile to each other, and it is unreasonable to suppose that they all reside in one divine breast; wherefore we conclude that there are three different gods, and we study to give each of them his appropriate meed of honor. There is something within us which tells us that it is wrong to lie, steal and murder; this is the voice of the righteous God; there is in us a propensity to lie, steal and do other wrong things; this makes us call to mind the god of pity; sometimes we get the upper hand, sometimes our enemies do; this shows us that the third god, the changeable god of providence, demands our reverent regard.

There is something in the Hindoo scheme not unlike the Batta scheme; but the Hindoos have not stopped short with three gods, or with thirty-three, but have gone on to thirty three millions, which if impartially distributed would yield one for every family in India.

The Christian missionary to the Battas has the privilege of showing them how in the Gospel the Gordian knot of providence has been untied, and needs not to be cut with the sword as they thought; he has the privilege of showing the attributes of God beautifully harmonized in the Lamb slain from the foundation of the world. God is indeed holy, of an infinite purity; but he is merciful, and desires not the destruction of the sinner; Jesus, the divine incarnation, took our nature for the very end that he might suffer in our stead, the just for the unjust, and thus render it fitting that a Holy God should extend mercy to the undeserving; especially as the Cross, through which it is obtained, is marvellously fitted to show man the evil of sin, and to awaken love to God. And the Scriptures explain the long-suffering of God, by pointing to a day of judgment when men shall give account, and by explaining that in the present condition of things sin must be to a certain extent successful in order that there may be a thorough probation.

The Battas, it appears, occupy themselves more in their worship with the souls of deceased men, the "Begu" who haunt their villages and do a good deal of mischief. These correspond to the *Bhoots* of the Hindoos. We should mention that they are cannibals. The Dutch rule forbids cannibalism; but there is a considerable portion of Sumatra not in subjection to the Dutch. The Rhenish Society have extended their Mission to the independent region. In proceeding to occupy the remotest of their stations, the missionary had to pass through the country where two American missionaries were murdered 30 years ago and eaten up. It is gratifying to learn that this Mission established in 1861 has already had considerable success. There are four or five churches of converted cannibals, reading the word of God and singing the praises of Christ in their own tongue.

Mr. Schreiber tells us that the Dutch influence leads to Mahomedism. The inferior, but in this respect most powerful, officers of Government are Mahomedans, and what the Malays with their sanguinary measures were not able to accomplish, is being brought about by the patronage which the Government extends to Mahomedism. There are many in Europe who will count this a thing worthy of congratulation; Mahomedism being so much nearer to the Christian scheme, than heathenism is. But it is matter of fact that throughout the East there is scarcely any class more opposed to the Gospel than the Mahomedan. In India the Mussulmans as a body stand very much aloof from all the elevating influences brought to bear by Western civilization; and the classes whom they despise are not only entering the kingdom of heaven before them, but are getting the start of them in matters pertaining to this life. The Dutch would do well to see to it that Government patronage be not extended, directly or indirectly, either to the Mahomedans or any other class of their subjects in the Indian Archipelago.

EVANGELISTIC THEOLOGY.

Dr. Duff has entend on his labours as Professor of Evangelistic Theology in the New College, Edinburgh. In his Inaugural Address delivered in the New College on the 7th of last month, he surveys the field he intends traversing with his students, and answers fully the questions which the novelty of the subject had suggested, as to the matters to be reviewed in his prelections. He shews that his domain is entirely distinct from that of his brother Professors. He will have nothing formally to do with the departments of Exegetical, Dogmatic, Apologetic or Historic Theology, his domain will be "Evangelic Theology, in other words, pure Apostolic Christianity viewed,—not abstractly or speculatively as a science, or practically as the actual possession of an individual soul—but actively as a militant power in its constant aggressive aspect and bearing towards the spiritual ignorance, the false religions and superstitions of all peoples and nations. In short, the province of the New Chair will be, CHRISTIAN MISSIONS.

A glance at the leading divisions of the subject will shew at once the necessity for such a Professorship in all Theological Halls, and the magnificence of of the field to be traversed.—Dr. Duff thus announces the leading divisions.

1st. The Supreme importance of Missions as variously shewn from the Revealed Word of God.

2nd. The obligations hence arising to seek the Evangelisation of the world: and the discharge of which is absolutely imperative on the Church of Christ.

3rd. The obstacles and hindrances to the faithful discharge of these obligations within the Church.

4th. The work to be done among the heathen, and the various modes of doing it—this extensive division to include sketches of the idolatrous systems and superstitious manners, habits and customs of the heathen nations; as well as all questions relative to preaching, education, translation and all other practical operations.

5th. Missionaries—their call, their qualifications, natural and acquired; their training and employment; with counsels relative to their proceedings in the Mission field.

6th. The special duties which the Church at home owes to the missionaries as her representatives and deputies, as well as towards their families; with a review of the whole subject of the principles and practice of Church and Missionary finance.

7th. Sketches of the history of Missions—primitive missions, medical missions, and modern missions; their differences and arguments, failures and successes; with notice of the lives of eminent missionaries.

8th. The present aspects and prospects of the missionary enterprise, together with the additional motives and encouragements suggested thereby, for engaging more heartily and extensively than ever in promoting it.

9th. Misrepresentations and objections considered and removed.

This outline Dr. Duff is not sanguine of being able, at his advanced ago, and in his precarious state of health, to fill out himself, but he hopes by giving it to remove ignorance with respect to the claims and grandeur of the subject. He considers also that it is inexpedient to introduce all these matters into lectures addressed indiscriminately to all students of Theology—the inexpediency arising, however, not from anything in the nature or utility of the subjects, but from the state of religions feeling regarding them. He proposes, accordingly, to have, "two divisions in his course—the one of a general kind, laying down and expounding great scriptural principles substantially applicable to all Missions, home and foreign, with the obligations and encouragements resulting therefrom: the other, of a more special kind, giving suggestions on a variety of practical subjects for the benefit of those who intend personally engaging in the work."

Dr. Duff proceeds in his lecture to shew that Missions to the heathen ought to hold the zenith position in "the firmament of the Church's creed and action." The grand work is the evangelisation of the millions who are beyond the pale of a professed belief in the Bible. Still, the principles on which the enterprise is conducted, whether among Jewish, Popish or lapsed Oriental Churches, or among the heathen, being the same, the lectures will have something in them applicable to all these Missions.

The remainder of the lecture very eloquently sets forth the character of a true minister or missionary—the place which Science and Philosophy should hold in his education and as tools in his work—and the style and mode of his pulpit address with respect to the times in which we live. On all of these Dr. Duff speaks out fearlessly and faithfully.

"Many ministers," he says, "there have been and still are of whom it may be truthfully said, that they seem to be converted men, good pious men, or even, in their own way, holy men; but men who

at the same time unhappily carry about with them such an oppressive load of languor, listlessness and and *vis inertiæ* that they can only bestir themselves as they are bestirred—can only act when acted on by others ; instead of acting by the spontaneous impulses of their own nature, and imparting motion and activity to all around. Ministers are these, who live or rather exist and vegetate in very peculiar religious hot-houses, or green houses of their own, having about them some of the verdant lines of righteousness, but little or none of its nutritive fruits ; and who seem as incapable of conveying any portion of their own little warmth or feeble vitality to dead or dying souls in the world without, as the sickly exotics of our ordinary hothouses of dispensing heat or animation to the leafless, sapless trees, shrubs and herbs that are shivering outside."

In regard to the second point he exorts :—

"While it is right 'to keep abreast of the age,' as the current phrase goes, on all the subjects of the higher modern thought, I adjure you, as ye value your own souls, the souls of the people that may be placed under your charge, the souls of those whom ye seek to save, when ye mount the pulpit or stand anywhere face to face with human beings whom ye desire to rescue from 'the fearful pit and the miry clay,' that ye resort to none of the elaborate arts, methods and devices, of the Stoa, the Lyceum, or the Grove of Academe, that ye leave all formal, all technical literature, science, philosophy, and learning behind you, remembering that 'the weapons of your warfare are not carnal,' not forged in any of the mints of the Schools, or fashioned by the prescriptions of human wisdom, or wielded by any of the forces, or appliances of mere natural intellect—'but spiritual, and mighty, through God, to the pulling down of strongholds'.....Then will your preaching not be like the corruscations of the Aurora Borealis in a cold wintry northern sky, very beautiful and very grand, but sure to leave the plains which they momentarily and fitfully illumine, plains of unmelted ice and snow still. No ! It will rather resemble the clear shining of the Sun, as he returns in his strength, whose rays of light and and vitalizing warmth soon overspread the dreariest regions of frost and form with all the glories of a summer's landscape."

One other passage.—

"Never ferget what is constantly apt in this age of unbelief to be forgotten or laughed out of countenance, that preaching of a right kind is not a human but a divine ordinance, deriving therefore its power, and prospect of success, not from the skill or learning or eloquence of the preacher, but from the promised presence and blessing of the Sovereign whose ambassador the preacher is.....In an age of literary and philosophic ambition, when pride of intellect threatens to annex Faith's dominions, and lord it over them with autocratic sway, shun O. shun the giddy heights, and the perils of literary vanity and blinding self-conceit. Learn of him who was meek and lowly in heart,.....In an age of carnal secular aspiration and luxurious comfort, when the prince of this world would fain persuade the very children of God that their true life must consist in the abundance of earthly good things which they may possess, strive to drink in the very spirit of the holy self-denying apostle who could declare that, through the cross he was crucified unto the world and the world unto him. Then even in such an age of unbelief and mockery at divine things, will ye be warranted in assuming the lofty attitude, the intrepid bearing, the undaunted front of God's true witnesses in every age and clime. And this rest assured, rather than a learned, a scientific, or philosophic ministry is—amid the many wants of an age which laughs to scorn all faith in the supernatural and the divine, as savouring of the mythic, the fabulous, or the fanatical,—what is supremely wanted —a ministry fresh from the audience chamber of the King of kings, glowing with the light and warmth of heavenly fire and love—yearning over lost souls, burning with desire to plead and expostulate with them—a ministry that can, with this all-absorbing object in view, prophet like, apostle like, Christ-like stand up, in God's name when occasion offers, and, with unabashed mien, and unconquerable resolve, brave the contradiction of sinners, face the scoff and scorn, the ridicule and the gnashing of teeth, and bear unmoved the savage howl and cry, Away with this fellow, away with him, he is not fit to live."

HOMILIES FOR THE TIMES. VI.

'*Ye that fear the Lord truth in the Lord.*' *Pslm* CXV. 11. '*Perfect love casteth out fear.*' 1. John IV. 18.

The tendency to venerate is naturally stronger in some men than others. How far the difference is to be ascribed to the original organization, how far to early training and early impressions, I do not undertake to say. But there is obviously such a difference ; it is discernible among those who have not made a profession of faith in Christ. And the grace of God that comes to one man, has to create in him a reverential sense of the majesty and awfulness of God ; the grace that comes to another has to rectify that sense and blend it with a filial truth and love. One man has to contend against a natural insensibility to what is awe-inspiring in God ; he is specially called to occupy himself with the contemplation of that holiness and sin-hatred which required the death of the Lamb Christ. Another has to guard against the undue dominance of this feeling of awe, and to seek to comprehend the length, breadth, depth and height of the love of God in Christ.

God will not accept of reverence in the place of love. He never intended that awe should constitute the staple of our religious life. In nature there are phenomena that affect the mind with a feeling af awe ; volcanoes, earthquakes, tempests, thunder, eclipses and the like ; yet these are certainly not the ordinary phenomena of nature ; they are exceptional ; some of us lived forty years in the world without once experiencing the shock of an earthquake. So in the Scriptures there are here and there sublime revelations of the majesty and holiness of God that almost overpowered those who witnessed them, and are well calculated to fill the minds of those who read of them, with awe : but surely no one can say that this *is the general character of* the disclosures that God makes of himself in the Word. Not even in the Old Testament is this their general character ; otherwise the manifestation of God in Christ would have been in conflict with them. ' He came unto his own, those whom he had specially prepared for this advent, and his own received him not. 'The testimony of Jesus is the spirit of prophecy.' 'Had ye believed Moses ye would have believed me.' A father is not unwilling that a feeling of reverence should mingle with his child's love ; but will he accept of reverence as a sufficient proof of love ? On the contrary, he will even loathe the reverence, if it hinders the growth of confidence, if it raises a barrier, if it keeps the child at a distance from him.

The apostle, addressing married Christians, says, Let the wife see that she reverence her husband. Does he intend that a Christian wife should feel towards her husband as the wife of a heathen does towards him ? That she should stand in his presence, be silent before him, be only as a chief servant to him ? Nothing of the kind. The wife of the Christian is his bosom friend. She is to look up to him as a protector and a guide ; but she is to trust in him implicitly, rejoice in his society, enter into his plans and be a living and sympathizing helpmeet.

This illustration helps us to see what is meant by 'perfect love casting out fear.' The fear that keeps us at a distance from God, that hinders our cordial trustful communion with him, that paralyzes our hold of the promises, that sometimes obscures our hope of final salvation, this is a fear that wars against the soul, and the love of Christ takes arms against it to cast it out.

Much of the ritualism of the day has its root in an unconfiding reverence. Reverence is thought to be religion, pure and undefiled. God is King of kings ; not so much a constitutional sovereign as an oriental king ; requiring of his worshippers that they should ever think of him with awe, and be continually prostrating themselves before him. They cannot for a moment forget that they are subjects. Well, they should not forget it ; but they mistake the character of God who think that he wishes us to be simply subjects.

The aim of these worshippers is to find a ritual that will embody in the highest degree this feeling of reverence, and they make it manifest that they stand afar off, as the Israelites did from Sinai. The very institutions that were intended to bring us into most intimate communion with God in Christ, are invested by them with an awfulness that changes their character completely. It is at the Lord's Supper, that we see John the son of Zebedee reclining on the bosom of Jesus, and it is in that attitude, apparently, that he received the bread and the wine. Yet the celebration of this Supper is exalted (?) into some awe-inspiring exhibition, mysterious and almost perilous.

It has pleased God to give us in the Scriptures specimens of the worship rendered unto him and accepted by him, in all ages, from the Patriarchal to the Apostolic. A good deal of the Bible is taken up with the prayers and praises of his people. There is a holy reverence, at times a profound awe, in these devotions ; that revential awe is not unknown in other religions ; but that which distinguishes Scriptural worship from all others, is the combination of trust and love with reverence. The strongest expressions of confidingness found in the Bible may appear to some to favor of irreverence ; *but the Spirit of God has evidently* deemed them worthy of being had in remembrance. Even from of old the believer was taught to pray 'Hide me under the shadow of thy wing.' A hen gathering her brood under her wings, is a picture of complete confidigness ; the fear of the gathered young is only for that which is without. The character of God becomes most mightily influential upon our character, when we are brought nighest to it. A man may spend his life revering God from a distance, without any overthrow of self-righteousness. Along with the feeling of reverence, there springs up side by side the feeling of his own meritoriousness which finds its life in all the acts of worship crowded into each day. A man may spend his life revering God in Christ without getting any nearer to the great body of Christians, without any development of love to those who are looking to him for salvation.

Abraham was the friend of God ; for he saw the day of Christ afar off. As the hart panteth after the water-brook so David after God ; God himself. Love and confidence abundantly breathe in his utterances and in those of the prophets generally. DELIGHT THYSELF IN THE LORD, is their language. The Jews prepared to receive the Messiah with great reverence. They expected to be awe-struck at his glory. But he came as the man of Nazareth. They looked and all that they saw was a mere man compassed with infirmity. They that continued to look, saw his blamelessness, goodness and power : but still he was one into whose presence even sinners could make their way, and he would sit down at table with any body. Everything about him breathed the language of invitation. He simply asked that men should receive the love which he offered them in words, in acts, in the immolation of himself.

What graces constitute the fruit of the

Spirit? It is singular that we do not find among them reverence or fear. Not that there is any exclusion of reverence or godly fear, but that it is impossible to have the others without having the veneration that is due. We cannot truly love God, if we have no appreciation of his holiness and majesty. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. If these distant and ceremonious worshippers could once get a deep draught of the love of God in Christ, they would fling away their pomp and ritualism, and draw nigh with a love, joy and peace and spirit of entire consecration that they never dreamt of before.

Notes from an Interleaved Bible.

Psalm x. The wrongs and sorrows of the oppressed find utterance in the Psalms, and the lordly oppressors are solemnly denounced. This in an Oriental monarchy. It is now fashionable to exhibit an interest in the masses; but it costs little. The *amis du people* were they sincere, would value these Psalms.

3. Blesseth the covetous because he is himself covetous. Praises him, honors him, courts him. All do this to the successfully covetous.

4. The wicked will not seek. He is known by this. Thou hast hid these things from the wise and prudent, from those who fancy themselves so and seek not wisdom from on high. Seek and ye shall find. Many of our renowned critics are seeking simply to show their sagacity, not to get enlightenment. God is not *at all* in his thoughts, not in any of his calculations. No sense of dependence on God, or of obligation toward him.

5. 'Thy judgments are far above out of his sight,' He minds earthly things; sees only the laws of nature.

6. 'He flatters himself that he has guarded against adversity by wealth and power. I am a rock. Soul, take thine ease.

8. 'The poor.' The unprotected, uninfluential. Nobody to take up their cause. Thinks not of the heavenly Advocate. The Psalmist is the mouthpiece of that Advocate. God levies men to do battle for the poor by such words as 'Blessed is he that considereth the poor.' Such words as these have had much more to do with giving England her constitution than England thinks.

11. 'God hath forgotten.' For God often acts as though he minded not. If men stifle his voice within, and turn a deaf ear to the Scriptures, God will not depart from his appointed way to make them know his will. As Christ knew Judas yet treated him friendlily, so God in his providence bears long with wicked men. His people are sometimes tried. They think that God will be moved to execute swift punishment, by the great sins that startle them. But God is never startled.

The description of the wicked one given in this Psalm, applies well to the Man of Sin, the Anomos.

17. See Psalm cii. 17, 18.

18. 'The man of the earth.' The man that savors earthly things not heavenly. The secularist. 'No more.' The whole creation groaneth for these words.

Correspondence.

To the Editor of the "Bombay Guardian."

My Dear Sir,—You are aware of the meeting which was held here last week, and will be glad to hear how the ordination services were attended, and what impression was made upon the people. A goodly number of Christians were assembled here in the fore part of the week, including four of the native pastors and delegates from several of the churches. A quorum being present Tuesday afternoon, the Union was organized by the election of a Moderator and Clerk; and the same evening the candidate preached a sermon from Matt. 3. 2.—"Repent for the kingdom of heaven is at hand."

Wednesday morning, after an hour spent in prayer, the examination of the candidate was commenced, and occupied the time of the Union during two long Sessions. The examination was approved, and it was decided to proceed with the ordination the next day. The services took place accordingly, and were sustained with interest during a session of over two hours in length. As in other places the church here pledged themselves to give a tenth of their income to support the pastor. The church now numbers a little over twenty members, but some reside in distant villages, and all were not present on this occasion.

The Rev. Drs. McLeod and Watson, with the Rev. Mr. Ross of Poona, were present at two of the meetings on Wednesday, and their visit and words of cheer to the native brethren added greatly to the interest of the occasion. Dr. McLeod assured the native Christians of his deep interest in seeing such a company of them assembled and engaged in such a work. They (the Deputation) had come to India not only to see the missionary work in connection with their own church, but also in other missions. They rejoiced at the evidence of the progress they saw here. All classes of Christians in England, from the poorest day-laborer to the Queen on her throne, were interested in the success of Christianity in India. He and his colleague preached to churches at home numbering in the aggregate two thousand members. But at first they were small as the churches in this land now are. So Christians here must look forward hopefully to the time when they should be strong in numbers. It was one of his duties to preach before Her Majesty Queen Victoria three times in the year, and he also had the opportunity of conversing with her in private, and he should mention to her this meeting with Christians at Kolgaum. In conclusion they urged the Christians to be faithful, wished them God-speed in their good work, and assured them of a remembrance in their prayers.

The Rev. R. V. Modak replied to the Deputation, expressing in behalf of the Union and other Christians present their great gratification at having met these honored representatives of the churches of Scotland, thanking them for their visit to the place and the hearty sympathy with their work which they had shown, and expressing the hope that their visit to India might prove the means of awakening a deeper interest in the progress of Christianity in this land. They also sent through the Deputation their Christian greeting to the churches whom they represented.

In the evening a meeting was held for addresses to the people of the town who were not Christians. A considerable number of these were present, and paid good attention to the earnest presentation of Christian truth. Besides the three gentlemen above named, there were present in the evening the Rev. Mr. Watson of Ahmednuggur, and Major Thatcher, Superintendent of Police. The members of the Deputation addressed a few words to the people, urging their careful attention to the truths they had heard, as only thus could they be benefitted by them. Said Dr. McLeod, if Queen Victoria should call out her whole army and navy she could not make a single plant grow, nor one little bird sing, and no more could she make one man a Christian by all this force. Such a change could come only through conviction of the truth. If any one should liken your wife or sister to a block of wood or stone you would feel hurt by the comparison; much more do I feel grieved when the great and good God is compared to such an object. I could weep to think of your bowing down to these stocks and stones. As the mother loves her child while the latter is all unconscious of it, so Christ loves you, though you know it not.

I need hardly add that the missionaries present at Kolgaum felt it a great privilege to meet the gentlemen of the Deputation even for so short a time. We should have been glad to have them prolong their stay, so as to meet other members of our mission, and see more of our work. But their engagements would not admit of this.

The Christians collected here have continued their daily morning prayer meeting and the evening preaching service until this time. I think there is an increase of spirituality in their hearts, and trust some good impressions have been received by others.

Yours,

Kolgaum, Dec. 16th 1867. L. B.

The Ordinations at Kendal.

My Dear Guardian,—After readnig the letters you have published about the ordination of pastors over the churches at Rāhûri and Gahû, I think it unnecessary to give a detailed description of the exercises at Kendal. But there are items of special interest pertaining to the exercises in each locality, and as one after another, these ordinations become accomplished facts, there is a cumulative interest in reviewing their progress. Kendal is a small village, situated on the right bank of the Mûlā River, about seven miles to the North-east of Rāhûri. It is eclipsed by the village of Manori which is over against it, on the other bank of the river, and is known for its large Banyan and Mango trees that make it a favorite place for encamping in tents. Except in the rainy season, the river offers no hindrance to the freest intercommunication between the two villages, and so far as a school or a church is concerned, the two may be regarded as one.

Some of the members of the church reside at villages that are still farther away. One lives at Takali, one at Undirgaw and one at Bamani. This is unfavorable to the prosperity of the church. In all three are but eighteen members of whom half are women and nineteen baptized children, and their scattered condition prevents them from frequently assembling together. Thus "the moral force of numbers" is not often brought to bear on each other or on the heathen around. And such hearty sympathy and co-operation can hardly be expected as would be secured by more frequent intercourse. The same fact will make the duties of the pastor more arduous and will prevent him from giving as much attention and care and instruction to those who live at a distance as he might if they were living near by and able to attend regularly on his preaching.

Having these hindarnces in mind I was the more surprised at the earnestness they manifested with regard to having a pastor ordained and the readiness with which they pledged themselves to give a tenth of their income towards his support. Mr. Jairam Barase whom they had chosen for their pastor is earnest and warm-hearted. He makes careful preparation for his pulpit exercises, and his style is clear and vigorous. He seems to have devoted himself to his work, and may his ordination prove the means of increasing his fitness for it.

The chapel is of sunburut brick with a flat roof of the kind that is called *Dhābé*. It is made of earth, carefully prepared as a mortar, and spread to the depth of several inches over the beams and boards that constitute the ceiling. It is about twenty feet square inside and seven feet from floor to the beams. There is a row of four posts across the middle to support the heavy roof, and seats are furnished for part of the audience by a bank made of unbaked brick that is carried around against the wall. The wall in front is carried up only half way so that light and air are admitted without windows. Instead of a door there is a gate in the middle of the half-wall. It is not literally a "wicket gate," but may it prove one in the sense of that told of by John Bunyan, to many who shall there set out on their way to the Celestial City.

While the meetings were in progress at Kendal, we were delighted to receive a package of the collection of Marathi lyrics, in native measures, that has just been published by the American Mission, under the title of *Gáyanámrit* (the nectar of song). It consists of a selection from the poems of Mr. Krishnaraw Salave of Ahmednuggur. Its reception was hailed by those assembled at K. as it will be by the whole Christian community and by many heathen who are charmed by the excellences of the poetry. They delight in its aesthetic beauty. May they also learn to sympathize with its penetential supplications and its devotional fervor.* The collection is small and furnishes hymns for only a part of the occasions when sacred song is required. We need a volum containing a variety of lyrics for all occasions. Ie

* This little book is to be had at the Tract and Bookt Society's Depository, price 2 annas.

should contain at least three or four hundred pieces to meet all demands for "the service of praise," and should not be the work of a single author.

A deep impression was made by the meetings at Kendal on the heathen community around. They attended the evening meetings and listened with fixed attention, and expressed surprise that they had not before learned what power and interest there is in Christian truth. A few also joined the Christians in the meetings for prayer each morning, and were present at the sessions of the *Aikya* for the examination of the pastor elect, and especially at the ordination exercises on Friday afternoon.

The pastor began some of the most interesting of his duties the Sabbath following, when he had the privilege of baptizing three infants, of admitting a young man to the communion of the church, and of aiding for the first time at the sacramental table. Those who were present will not soon lose their interest in this infant church, and may this letter prove the means of bringing it so before others who were not there, that they will continue with us in earnest prayer for its growth and welfare.

Yours in Christ,

Ahmednuggur District, S. B. F.
14th December, 1867.

Epitome of News.

SATURDAY, December 14, 1867.

—*Bombay Gazette;* Paris: "Parisians of all shades, save one, have been scandalized and indignant at the unfeeling remarks of General Du Failly in his report of the sanguinary engagement of Mentana. "The Chassepot rifles have done wonders." The new arm not only enables the soldier to take aim, at an immense distance, with almost unerring precision, but its explosive bullet inflicts horrible, most painful, and absolutely incurable wounds. The tone of mere professional satisfaction, implied in the words so generally criticised, and which displeased the Emperor so much that their publication has brought some of the head people of the *Moniteur* into trouble, has called forth a general protest here, interesting, however, as a sign of progress on the part of the public in relation to the organized murder called 'war' rather than as being logical in itself. For evidently, if the most consummating science and skill of the day and a large portion of the wealth of nations, are devoted to the perfecting of the implements of slaughter, it is only logical to applaud the perfection with which they work.

—The "glorious victory" just obtained by these formidable weapons, in the hands of the trained French soldiers of the Papal army, over the defective old guns of the raw Garibaldian volunteers at Mentana, has brought mourning into many of the proudest houses of the "aristocratic Fauborg," whose sons and brothers had hastened to Rome, on the approach of Garibaldi to the Eternal City, and had enlisted under the banner of the Papal tiara.

—The Native community are petitioning Government against the increase of the rate of house Assessment to 7 per cent

—*Bombay Gazette*; "The *Hydrabad*, which replaced the *Ajdaha* in August last as the Floating Church, has been removed to the dock entrance where she is being fitted up with apparatus for distilling water for the troops in Abyssinia There will therefore be no other services in harbour, except on private ships, as there does not appear to have been another granted at present by Government. The *Ajdaha* was granted in 1862 for the purpose generally of public Christian Worship in the harbour to two societies both of whose agents have laboured on her, and no exclusive use was to be enjoyed of the vessel. She had been thus used until resumed and a smaller given which has now apparently been resumed without another being as yet granted. As this does not appear to have been done by Government minute or by the sanction of the authorities that originally granted the vessel, it is to be hoped that no time will be lost in refitting another for the seamen's use as a Library and Church afloat."

—Three candidates from the Elphinstone College have passd the B. A. examination, 1st class; 15, 2nd class; 2 from the Poona College, 1st class; 4, 2nd class. Of the whole 18 are Hindoos, 6 Parsees.

—A young woman who has been serving for years as a sailor, has been found out. The Captain of the *Flying Venus* gives her a very good character.

—*Spectator*: "The real lesson of Mentana is this. The French Government has got a weapon quite equal to the needle gun. All the reports coincide in stating that the fire of the Chassepot was as 'quick as the ticking of a clock,' like the 'swing of a pendulum,' like 'the stroke of an alarum running down;' that the bullets from it fell on the Garibaldians 'in showers,' and that the road is white with cartriges. The main difficulty, it is clear, with this weapon will be to keep the men supplied with ammunition, as they will fire it away too fast. The evidence of this new power will not render Napoleon less exacting in Germany, and Mentana may yet be terribly avenged."

—The huge cannon employed by sultan Mahmoud the 2nd, in the siege of Constantinople in 1452, has been presented by the Sultan to Her Majesty.

—There were 5000 mules near Suez, Nov. 26th, bound to Abyssinia

—*Times of India*; London: "A kindred company to the P. and O.—the Royal Mail—has sustained fearful loss lately by the hurricane which passed over the West Indies the other day. Is it wise or right for such companies entirely to become their own insurers?"

—Deaths last week, 263.

—*Mitrodaya*: "There is no provision of the legislature for the punishment of those who maim or otherwise injure an animal of less value than Rs. 10; animals of a less value than Rs. 10 are as much entitled to be saved from harm as those above it."

—The *Times*, writing of the late Bishop of Lichfield, says "it was known that by his marriage and other circumstances he had become a rich man, and it now appears that during his twenty-four years' episcopate he had saved scarcely anything beyond the expenses of taking possession of the see. And yet every one in the diocese knows that his money has not been spent in luxury or a magnificent establishment. His furniture and general equipage were below those of many gentlemen of 2,000*l*. a year. The fact is that, except a moderate sum which he gave to his married children, the diocese has had the benefit of all the bishop's private income, in addition to the official income of 4,500*l*."

—*Overland Mail*: "One of the first public duties the Princess Alexandra will probably be called upon to perform in the early part of next year, will be to open that new 'palace of the people' in the north of London which bears her name, and which, without much noise or publicity, has silently advanced to completion. In 1863 the project of a new Crystal Palace on the summit of Muswell-hill was first started, the chief encouragement being the proposal to remove and utilize the exhibition building of 1862, which Parliament had refused to purchase. The Alexandra Park is an estate of about two hundred acres of undulating land—about the same quantity as the Crystal Palace possesses—with an extensive and beautiful prospect lying to the north, east, and south. It is about seven miles from London."

"Another awful colliery catastrophe has occurred, by which it is believed not fewer than 300 persons have perished. The Rhondda Valley, near Pontypridd, is one of the busiest portions of the South Wales coal field. Amongst the numerous workings within its range, the best known is probably the Frendale colliery, belonging to Messrs. Davis and Son, of Gardiff. On Friday, November 8, the number of men and boys at work in that pit has been from 360 to 400. At about five in the afternoon an extensive and terrific explosion took place, followed by others, which spread death and destruction into every working. Up to Saturday evening sixty-two bodies had been brought up, some frightfully burnt, and others untouched by the fire, death in their case having resulted from the choke damp which is the chemical result of an explosion of carbonic acid gas. Fire is now raging in every part of the workings. The cause of the accident is believed to be the incautions use of naked lights."

The Archibishop of York has a work in the press entitled "Life in the Light of God's Word;" Canon Mansel has one on the "Limits of Religious Thought;" and Vice-Chancellor Sir W. Page Wood one on "The Continuity of Scripture.'

Mr Spurgeon has put forth a manifesto in his magazine, called *The Sword and Trowel*, in which he says:—"I have spent two months in ill-health, and much of the time in severe pain, but by the good hand of God upon me, I am now much better, and hope to resume my home work very speedily. I have resolved, for twelve months at least, to refuse almost all work away from home, and I now earnestly beg friends not to distress me with importunate requests to speach here, there, and everywhere. For years I have preached from eight to ten times a week, besides issuing the weekly sermon, editing the magazine, overseeing the church, superintending the college, directing the orphanage, founding new churches, attending committees, and a thousand other things; but many signs indicate that there must be a pause. I am not less willing, but I am far less able than I was to serve the church by preaching."

Some persons in Paris imagined that they were free to stand still for a few moments before the tomb of Godefroy Cavaignac but they were quickly arrested. Others imagined that there was liberty to shake hands with these prisoners; these too were arrested and all were carried to prison. Siveral editors were among those arrested. They have been transferred to Mazas.

The lake of Neusfeld, in Hungary, on the confines of Austria, is now completely drained and dried, and the land so obtained is about to be placed under cultivation. It contains eight square miles of virgin soil, and the belief is that it will prove extremely fertile.

Mr. P. J. Bailey, the author of "Festus," is about to break the silence he has maintained for so many years, by the publication of a new poetical composition, to be called the "Uniiversal Hymn." It is in blank verse, and will be published by Messrs. Bell and Daldy.

Mr. Longfellow's conversion to Rome having been noised abroad among English Ultramontanists, some of his Boston friends have considerd necessary to deny the rumour.

It is understood that Professor Henry Morley has retired from his editorial duties in connection with the *Examiner*, with which he has been associated for the last sixteen years.

Mr. Hepworth Dixon, the editor of the *Athenæum* and author of "New America," has, it is stated, been spending some time with Brother Prince at the Agapemone, or Abode of Love, preparatory to his writing a work.

Professor Max Müller's new work, "Chips from a German Workshop," is devoted to a series of essays on the legendary and mythological lore of Germany.

—The *Madras Churchman*, of Dec. 9th has a picture of a Credence Table and Piscina. The *Piscina* has a picture of a fish swimming through the letters I H S. A Hindoo would ask if Christians too believe in a Fish-Avatar.

—The Chaplain of Mangalore has removed the Credence Table from the Church there.

MONDAY,—December 16.

—Steam-power is now used in America for applying the break to railway carriages, and with such effect as to stop a train moving at 50 miles an hour within 700 feet, about an eighth of a mile.

—*Native Opinion*: "In pursuance of invitations issued by Mr. Venayakrao J. Sunkersett, a number of native gentlemen met on Saturday evening at the residence of Mr. Mangaldas Nathubhoy, Girgaum, to consider the propriety of taking immediate steps to revive the Bombay Association. A number of formal resolutions were passed, and a large committee, one honorary president, and four vice-presidents elected. We are sorry Dr. Bhau's name and services were ignored. For the honor of the body, he should have been requested to become, if not the president, at least the first vice-president of the body although we are not sure he would care much for the honor."

—The *Times*: "The Southern people have not only reconciled themselves to the military Governments placed over them, but they have been driven to look upon them as their only safeguard against a far more odious description of tyranny. There is nothing now between them and negro violence, stimulated by the counsel of Northern Radicals, but the soldiers who were sent to abolish their local Governments. The negroes were not at first adverse to their fellow-citizens, but they were bidden by Northern leaders like Senator Sumner to expect large gratuitous grants of land, and they are disposed to wreak vengeance for their disappointment upon the heads of the ruined planters. 'The Southerners,' so the papers inform us, "are urging the President to increase national military force in the South, in order to overawe the negroes, who, well armed, meditate a general insurrection." It is curious to observe that at the same moment news arrives that a 'general revolution' was imminent in Hayti.

There is doubtless, some exaggeration in both these accounts but the spirit and disposition which are being exhibited by the emancipated race in the United States clearly disgust, if they do not alarm, the people. Was it reasonable to suppose that the negoes, thus suddenly invested with great political power, would use it with moderation or even with intelligence? It is no discredit to them that they are falling into excesses. But the American people appear to feel that it is necessary now to teach their newly enfranchised brethren that there is some limit to their triumph. The Republicans may foretell a new rebellion, but while the people perceive that the Southern section is utterly unable to defend itself against its own blacks, they are not likely to be apprehensive for the safety of the Federal power. The demand of the South for more Northern soldiers is an unanswerable refutation of the suggestion that they are prepared to challenge the issue of another war. In five States, therefore, within as many months, notwithstanding all the efforts of a most efficient party organization, the people have censured the Radical policy by defeating their chief candidates. Such a lesson can scarcely fail to produce some good result. In the next Session of Congress it is possible that speakers on the Democratic, or Conservative, side, may obtain a fair hearing, and that both Houses, will be in a temper to study, not the success of a party, but the welfare of the country at large.

TUESDAY,—DECEMBER 17.

—The *Times of India;* letter of Mr. Rassam Oct. 26th: There is not now a single bishop in the whole country to ordain priests or deacons or consecrate churches. The bishop of Abyssinia must be a Copt, and would have to be consecrated by the patriarch of that sect in Egypt, who would consecrate a new Metropolitan immediately if he were asked—that is to say, if the Pasha of Egypt would give his consent, and Mr. Rassam had suggested that he should be asked at once. Mr. Rassam at the time of writing this letter did not know that Sir Robert Napier had been appointed to the command of an expedition; indeed, he did not feel quite sure that one had been determined upon, as he goes on to say that if the Government had decided to take active steps, the present was a most suitable time, inasmuch as the country is in despair, and the chiefs and people divided by factions. He says that rumours are again abroad to the effect that King Theodore is coming from Debra Tabor, and expresses the hope that this oft-repeated cry will not become like that of the wolf. At this time they had learnt from a message that he was at Aiban Kao, about two days' journey from Debra Tabor. Mr. Rassam intended, if possible, to send to Massowa two messengers every ten days, in order to keep up communication with the coast and procure money, which was very scarce with him; though two messengers had succeeded in bringing him 120 dollars from Debra Tabor. A letter from Col Merewether, dated July 29th, had come to hand on October 25th. He concluded his letter by expressing regret at the death of the bishop, who was a great friend to the captives.

—China News, via Galle: Treaty between King of Italy and Emperor of China was formally ratified on the 21st ultimo. Great disorder still exists in the north. Detail of further defeats on the Imperialists by the rebels are to hand.

Li Chang (Imperal Generalissimo) has at last resolved to invite the aid of foreigners in the suppression of the Nienfei rebellion.

A most destructive fire occurred at Praya, west of Hongkong, on the 28th November.

—Two European soldiers at Lucknow, having received back extra pay, drunk, quarrelled and one of the them dashed out the other's brains.

—Cassidy. who was tried for murder at our late Sessions, has not yet been sentenced.

—*Gujarat Mitra*: "Who can tell when we have security of life and property in Kattyawar. Hope after hopes of the Wagheer disturbances coming to an end have been defeated, and not a month passes without seeing depredations, and bloodshed. This time we hear of a village Piplioo, of the Pergunnah of Wakaneer, near Rajkote, being pillaged, and several of its inhabitants who opposed the Wagheers, wounded. It was in the broad day light, that these outrages were committed, and after a few hours' rest the insurgents left the place in the night, not fearing to carry torches with them. That they continue to defy order with such impunity, must be humiliating to the British administration."

—*Madras Athenæum*: "A large and respectable gathering consisting of a few gentlemen and a great number of several ladies, and a great number of natives, the friends and relations of the pupils, assembled yesterday forenoon, at 11 o'clock, in Davidson's Street Chapel, on the occasion of the annual examination of the London Mission Caste Girls' Schools. There were present nearly two hundred children, some of them being very young. Lady Napier presided and the proceedings were opened with a prayer in English.

"Lady Napier called up a class and examined the girls in English. Her Ladyship seemed quite pleased with the answering of the children in a subject in which they were mere beginners. The examination being ended one of the girls stepped forward in an interesting and modest manner, and in the name of the children of the school presented Her Ladyship with a piece of their handiwork. The gift, a pair of slippers neatly wrought with Berlin wool, was handed to her Ladyship with the following little speech in English by the little girl: 'This pair of slippers is most affectionately presented to Lady Napier by the children of the school.' Her Ladyship was quite delighted and said that she was very much pleased with the interesting examination at which she presided and was exceedingly obliged to the little girls for their present. The children then stood up and sang a Telugu Raham in an easy manner. The Rev. Mr. Corbold next read the report."

WEDNESDAY,—DECEMBER, 18.

—The Bangalore correspondent of the *Bombay Gazette* complains very much of the tradesmen there because they dun people for the payment of their bills. Our contemporary would do well to advise his correspondent not to buy things until he has the means of paying for them. Men obtain goods under false pretences when they intimate that they will readily pay the bill, and afterwards put the vendor to great trouble to recover the money. We fancy that honor has to do with these things as well as others.

—An article on the *Talmnd* in the last "Quarterly," has excited a great deal of attention: The following is from the *Guardian*:

"Renan, who considers himself a Semitic scholar denied that there is a single manuscript of the Talmud, probably not having even looked in the catalogue of the Paris Library, of which he was at that time a keeper. A learned reviewer speaks of its ninety volumes. Such ignorance may almost be forgiven when we see the vast labour that is evident in this article; an article which is in itself a cyclopedia of erudtion, save for the thrilling charm of its eloquence. But we shall not approach it with praise. The general voice not only of the learned but of thinking people has already—in a week—pronounced a verdict that leaves far behind all ordinary and extraordinary terms of admiration.

"At once, then, we pass to the two questions that most men are already putting—What is the Talmud? and what is the relation of the Talmud to Christianity? The first question is indeed put and answered by the whole "Quarterly" article, which, beginning from the minutest germs, causes this vast creation to rise up before us until it becoms like the fabulous Indian tree—a forest in itself—laden with blossoms and fruits. But we must briefly answer this very question in the most restricted sense to explain the direct importance of the second. The Talmud is the literature of the Jews for a thousand years, including all the elements of Babylonian, Persian, Greek, and Roman culture. Though not written till after the New Testament, it is virtually intermediate between it and the Old Testament. It tells us all that the Jews thought and did during the most important period of their history, for—and here we come at once to the second question—it is the great commentary by which we may explain the New Testament. How such a commentary has come to be so long neglected is simply a mystery and a marvel, and we hope that Canon Cooke and the other twenty-nine contributors to the authoy rized one, so long promised, will be shut up, each in his study, with the Talmud before him—supposing he could read it—for at least seven years to come.

"We have said the relation of the Talmud to the New Testament is that of a commentary. This does not precisely explain the relation of Talmudism to Christianity. The book is an undesigned commentary, the system is a collateral support, all the stronger because independent.

"In the Talmud we find the noble ethics of Christianity. Ceremonies, which in themselves were only considered the outward frame of the 'Faith of the Heart,' are already put in the back ground and moral duties put in the front. The marriage relation is exalted at once to the lofty elevation of chivalry and the idyllic simplicity of Puritanism. The social condition of the modern Jews in their family life—Westerns among West erns, but also Westerns among Easterns, a most noteworthy but hitherto unnoticed fact,—is now explained, and explained for the first time. 'It is the glory of Christianity to have carried those golden germs hidden in the schools and among the 'silent community' of the learned, into the market of humanity.'

"To us the discovery that Christian philosophy is not indebted to Plato, that Christian morality is not a product of the Germanic races, and that there is an unbroken continuity between the Gospel and the Law, the Law our Saviour came not to destroy but to fulfil, that the Apostles lived, that St. Paul himself admired when it was considered in its moral side, the side of the Talmud emphatically prefers to the ceremonial—a truth the weaker minds could never see—to us this grand discovery, or rather series of discoveries, is notwithstanding less than a linking together of the two Dispensations, at the time when they seemed furthest asunder."

THURSDAY,—DECEMBER 9.

—*Times of India* correspondent: "While the increase of house assessment from 6 to 7 per cent, for the year 1868 has caused influential persons to petition Government on the inadvisability of such a step, the increase of halalcore cess from two annas per head to three per cent. has produced no stir among these gentlemen. This is a grievance under which the already crushed middle class groan without any one to look up to for redress; and to add to it, this grievance has been made as it were a double curse to them, as the new rate has been charged from March last."

—Same; Waghers; "Things have now reached a crisis where it is imperative that the paramount power should intervene to prevent the almost daily crimes that are perpetrated by those roving gangs. During the last 12 months some 20 to 25 villages have been plundered, 19 to 20 unoffending ryots have been killed, and the resources of the country drained to a perfectly incredible extent, both by the excesses of the outlaws and by the expense incured in ineffectual efforts to supress them. Latterly they have become so bold that they have been striking villages in the immediate vicinity of Rajcot."

—A box containing sulphuric acid was being shipped at Calcutta when one of the bottles broke. Perceiving the fumes that issued from the box the by-standers brought water, which caused a terrific explosion. One man was killed, and others so injured that their lives are despaired of.

—*Delhi Gazette*: "A Medical Mission has been set on foot in Delhi expressly intended to work among the female population, with the double object of alleviating physical suffering and bringing a knowledge of Christianity to the women in their own homes. A lady well qualified for the work by reason of previous experience of India, and a regular training for the work in England, has been engaged and been brought out and is now at Delhi making better progress than was anticipated. The main practical objects are three, attending ladies in the zenana, superintending a dispensary for women, and training native women as nurses. There are a great number of respectable but destitute women in Delhi, for whom an honest livelihood can thus be provided."

—The *Bombay Gazette* publishes a telegram from its Bangalore correspondent, announcing the loss of the *Star of India* with all on board. Said correspondent saw the news in the *Bangalore Herald* and telegraphed it to Bombay. Was it brought by a balloon from the Red Sea to Bangalore? The story is a most preposterins, one, Bangalore being in the heart of India.

—*Gazette*: "The new building of the Deccan College, built at the expense of Sir Jamsetjee Jeejeebhoy, Bart., is completed, and will be brought into use from January 1868."

FRIDAY,—DECEMBER 13.

—*Church News*, quoted in *Madras Churchman*: "Father Ignatius is announced to preach on Sunday morning next (Nov. 3) at the Parish Church of S. Edmund, Lombard-street, on behalf of the S. P. C. K. This is a remarkable fact, and we congratulate the society on its advance in catholicism

—Deaths last week, 279.

—At the meeting of the Justice on Wednesday, "Mr. Ormiston said it appeared to him that there ought to be some steps taken by which the licenses charges might be very considerably raised. At present the coolies and others found liquor shops staring them in the face at every corner of the

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treet, and he did not think that such temptation hould be thrown in their way. It would be desirable that the price of the licenses should be increased, so that if persons taking them did not carry on their business properly, and the license should be taken from them they would sustain considerable loss.

The Commissioner said that the matter had already engaged the attention of the Legislature. A Bill had been passed by the Legislative Council and was daily and hourly waiting to be sanctioned."

This Bill has received the sanction of the Supreme Government.

Asking 4 lacs for Halalcores, Dr. Hewlett hoped they would give him his money on a certain day of each month. He was as willing as any man to reduce the cost if he could, but he could not do it if he had to break his word with his bungays. He had been 100 men short during the Abyssinian expedition; the men going on board the ships to work as coolies, and he had to run about in every direction to get men. When asked why they went away, they said they had not got their pay, and had no pay for two months or three months."

This is scandalous. If the gentlemen at the head of our Municipal establishment had to wait two or three months, it would not cost them a meal, but these operatives have nothing but their current pay to meet the necessities of life. In the last chapter of James' epistle, there are some very solemn words about the keeping back of wages.

Rs. 15,000 has been voted by the Justices for primary education in Bombay.

—The *Athenœum* speaks of a new steam-road-roller, tried in Hyde Park with great success and intended for Bombay. It rather envies Bombay London having no such luxury.

TELEGRAPHIC NEWS.

London Dec. 3rd.—The distribution of the Jhansi Prize Money is fixed for the 2nd January.

H. M.'s Indian troop ship *Crocodile* has sailed for Alexandria.

An extensive Mazzinian conspiracy has been discovered in Italy.

During a debate in the French Chamber on the Roman question, M. Jules Favre, vigorously attacked the policy of the Government, which was replied to by the Marquis de Moustier, who defended it.

The proposed conference on the Roman question has not met, and the September Convention is still maintained.

The whole of the French troops have left Rome, and are now concentrated at Civita Vecchia.

OBITUARY—Lieut.-Col. Watts, Major Dansten.

6th.—The United States Congress has passed a Bill repealing the internal tax on cotton next year.

The debate in the French Chamber concluded by Mr. Rouher declaring that Italy shall never possess herself of Rome.

The Italian Parliament has opened. M. Menabrea explained the Government policy regarding the Roman question, and said the difficulty was not solvable by violence.

Power (!) will find strongest support in Italy.

An amnesty has been proclaimed in favor of Garibaldi.

Bombay Mail of Nov. 14th, was delivered in London Dec. 6.

Miscellany.

—The following extracts are from the *Christian Work*, and relate to the recent Peace Congress in Geneva: "Directly or indirectly, almost all the speakers declared that, in their eyes, the primary source of all evils was comprised in the idea of a Being superior to man, and who was man's Sovereign; an idea which, they said, could not but transform some men into slaves enduring all, and others into tyrants daring all. In order that peace should reign on earth, it was necessary, they affirmed, that mankind should forget, that they should *proscribe* God. As long as God shall exist, or be believed to exist, so long there will be wars.

"Geneva has been too much accustomed, during several centuries, to mingle the idea of God with all that takes place in her history for such words not to have sounded very strange to her ears. Hence it has been ascertainable that these words not only offended the serious and religious people, but the whole body of the citizens of our ancient republic. If there were a few among us capable of applauding the transactions, they encountered no sympathy in their shameful conduct. We keenly regretted that Garibaldi, who was present at the first two meetings, was unprepared or unwilling to utter a word of censure against these deplorable systems; we were pained at witnessing how he listened without a single protest to speeches in which he was extolled as the Messiah of the 19th century—as the only Messiah in whom the world ought henceforward to have any faith. Our people had almost unanimously combined to give him a splendid reception; no one within the memory of man had been welcomed at Geneva as the hero of the Italians was on that eighth day of September. But our esteem for his character and virtues was inevitably diminished through these two deplorable meetings. If he shares the coarse infidelity of the opinions that were expressed in his presence, is it then possible for us to see in him a soul truly elevated? If he does not share them, why did he not venture to say so? He appeared, however, to have understood very little and very ill the true bent of the men by whom he was surrounded in the congress, as also the true character of the nation by whom he had been received so cordially. He thought republicans must inevitably be revolutionists! He erred—because true republicans (and we have some right to consider ourselves as such) are accustomed to have faith in truth and justice, but not in violence.

EDUCATION.

(From the Morning Star, Jaffna)

We have much pleasure in giving insertion to the following account of a meeting held at Batticotta on the 9th inst, for the purpose of consi. dering the subject of Education in the Northern Province. It is a movement in the right direction. and we hail it as an indication that our educated men begin to appreciate in some measure as they ought, the Christian Education they have received and are disposed *to do something themselves* to provide such an education for their children. It is quite time that the people of Jaffna should cease to depend upon foreign funds for the education of their children. They are abundantly able to sustain their own Institutions and we see no good reason why they should not do it. If men of property residing in Jaffna—and those natives of Jaffna who are now residing in other parts of the Island and on the Contment—will take hold of this matter as they are able to do, the proposed sum can be easily raised and the Institution endowed. And such an Institution as an evidance of self-reliance on their part, and as a token of gratitude for benefits received through a Christian education, will be an honour to Jaffna.

There are some perhaps who will be disposed to wait and see what Government will do for them —preferring to be the recipients of Government bounty, rather than expend their own property for so worthy an object. As for ourselves, we have very little respect for a man who is disposed to live upon others, when he is abundantly able to provide for himself. Government can profitably expend all its funds, available for the purpose, in promoting the *general* education of youth of both sexes throughout the Island. Let its funds be thus employed until every boy and girl in the land is taught to read and write and obtains sufficient knowledge of other branches to free them from the gross degrading superstitions of the land and fit them intelligently to engage in the ordinary occupations of life. There is here a field broad enough—and important enough to demand all that the Government ought to be expected to do. It is reasonable that the higher education, which is designed to prepare the *few* for lucrative positions, should be mainly supplied by the people themselves. We feel sure that those who have the means will make a most profitable investment of their property, should they give liberally to this object.

We have only one suggestion to make—and that is that no one should subcribe to this fund, who does not fully intend *promptly* to pay his subscription. It is easy to talk eloquently of the benefits of education—it is easy to promise to give—but this is not enough. No good cause succeeds by mere talk and promises, but *Action* is needed. Let each do what he can do—and the thing will be accomplished.

The account of the meeting, as given by one present, is as follows:—

According to appointment a meeting to consider the subject of Education was held at Batticotta on the 9th of Nov. last. When all who were expected, had arrived, the meeting elected J. Barr, Esq. to preside on the occasion. Taking the chair he made some appropriate remarks and requested that the 1st and a part of the 2nd Chapter of Nehemiah should be read and then called upon Rev. Levi Spaulding, D. D. who was present to invoke the blessing of God. The chairman then read a letter from Mr. S. Merwin and ano- from S. Ampalavanar, Esq. expressing their regret in not being able to attend the meeting and promising their sympathy and co-operation with whatever might be planned to be done. The following resolutions were then introduced one by one and after some discussion were unanimously adopted.

1st. In view of the desire that exists in Jaffna for a liberal education, the necessarily limited nature of the existing institutions of learning and the fact that many of the Jaffna youths, for the sake of a more thorough education, go to distant places where they are exposed to many severe temptations,—*It is resolved* that it is the opinion of this meeting that there should be in the province an educational institution of a high order to be called the Jaffna College and that it should be conducted upon the principles of Protestant Christianity under the management of Christian instructors and trustees,

Moved by Mr. W. Nevins.
Seconded by Rev. B. H. Rice.

Resolved 2ndly That to secure this end an effort be made to raise the sum of £5000, the interest of which shall be available to pay the salaries of four native instructors and that the American Board through its Mission in Ceylon be solicited to supply a Principal to the institution, furnishing the means for his support.

Moved by Rev. T. P. Hunt.
Seconded by Mr. W. Volk.

Resolved 3rdly That the said sum of £5000 be divided into *ten pound shares* and that the educated men of Jaffna with their friends and benefactors in Ceylon, India and elsewhere, be requested *to take as many shares as their means will allow* until the whole amount shall be raised.

Moved by Rev. J. Hensman.
Seconded by Rev. J. Niles.

Resolved 4rthly That whosoever shall contribute the sum of £1000 or more, shall have his name attached to a professorship in the Institution.

Moved by Mr. J. Christmas.
Seconded by M. Tampoo, Esq.

Resolved 5thly That the following persons be appointed to solicit funds for the college.*

Moved by Mr. J. P. Cooke,
Seconded by Mr. R. Breckenridge.

Resolved 8thly That in view of the interest the American Ceylon Mission have ever manifested in the education of the natives of the province and the efforts they have put forth, as well as the assistance expected from its Board in America, the members of that Mission be requested to act as a Board of Trustees to the institution, with power to associate with them an equal number of native gentleman.

Moved by Mr. N. Strong.
Seconded by Mr. A. Backus.

Resolved 9thly That the above resolutions be sent to the Morning Star to be printed both in English and Tamil, on an additional half sheet at the expence of the meeting.

Moved by Mr. N. Niles.
Seconded by Rev. T. P. Hunt

The above resolutions having been adopted a collection was taken to defray incidental expences. Rev. Messrs L. Spaulding and W. W. Howland, who had been sitting as mere spectators during the meeting, now arose, and commended the project in warm terms, to the patronage of all present. At the request of the chairman Rev. Levi Spaulding, D.D. pronounced the benediction and dismissed the meeting.

(* We omit the names. Ed. B. G.)

BIRTHS.

YOUNG—At Girgaum, Bombay, on the 18th inst the wife of Dr. Young, medical missionary, of a son

Advertisements.

SCOTTISH ORPHANAGE.

The Annual Examination of the SCOTTISH ORPHANAGE SCHOOL will be held, at the Institution, at Mahim, on Saturday the 21st Instant, at 3 P. M.

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